created, it has to extend itself beyond its body and
inhabit the body of the universe. In place of its
knowledge by indirect contact, or in addition to it,
it must arrive at a knowledge by direct contact and
proceed to a knowledge by identity. Its limited
finite of self has to become a boundless finite and
an infinite.

But the first of these two movements, the
awakening to our inner realities, imposes itself as
the prior necessity because it is by this inward
self-finding that the second—the cosmic self-finding
—can become entirely possible: we have to go into
our inner being and learn to live in it and from it;
the outer mind and life and body must become for
us only an antechamber. All that we are on the
outside is indeed conditioned by what is within,
occult, in our inner depths and recesses; it is thence
that come the secret initiatives, the self-effective
formations; our inspirations, our intuitions, our
life-motives, our mind's preferences, our will's
selections are actuated from there,—in so far as they
are not shaped or influenced by an i:
'stence,
equally hidden, of a surge of cosmic impacts: but
the use we make of these emergent

powers and these
influences is conditioned, largely
determined and,
above all, very much limited by our
outermost
nature. It is then the knowledge of this
inner
initiating self coupled with the accurate
perception
of the outer instrumental self and the
part played
by both of them in our building that we
have to
discover.